

## What People Don't Go to Church !

I am a parish pastor, and I am trying to make people go to church. I am thankful for the people that come regularly. They are a great inspiration to me. They are there, rain or shine, how I thank God for them!

But during the week I try to call on people that do not come very often. They are members of the church. They are nice people. They sometimes support the church better than those who are there every Sunday.

I invite them in the nicest way possible. I tell them that I am lonesome without them. I suggest that for their children's sake they should come. As a rule I am not too rough. Now and then I say that they may prefer to wait till six men carry them into the church in a casket. This they often resent.

Now, why should they go to church? They should go to hear the Word of God. If they don't hear the Gospel they will not get to believe in the forgiveness of sin.

My problem is that most of these people think they are all right. They do not feel the need of the Gospel. They think they are just as good as the "other church-going-hypocrites" as they like to state it.

I do pray for them. I admit I don't pray as much for them as I should. It is so easy to get busy with those that come that one forgets those that don't come. I am not always like the shepherd who gets worried about the one sheep which strays away. I have a tendency to enjoy the ninety-nine and forget the one.

What worries me are all the excuses they give. They did not feel well last Sunday, and last Sunday is then made an excuse for 15 Sundays. They got company. They were so busy, and you know, Pastor, we admit we have no excuses, but it is so hard to get started.

The last excuse may be the most honest one. But it all boils down to this that the Spirit of God has not convinced them.

They have been under the influence of the Spirit, but every time the Spirit said go, they were able to convince themselves that it is not serious.

But the fact is that it is very serious. If they do not hear they will not repent, and then they will not believe, and therefore they are without God and without hope in the world.

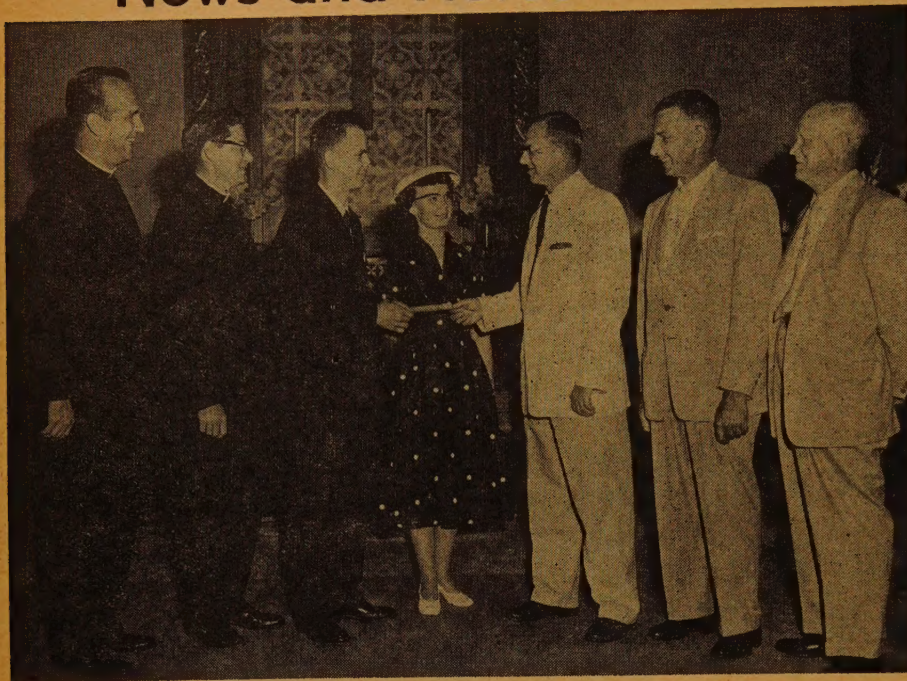
Why don't they come? Yes, I must examine my life and my sermons.

But the Christian church members must also examine themselves. Perhaps they should read Ezekiel 3 and 33 again.

What can a congregation do to make an impression on the people that seldom come?



## News and Notes



Lynwood, California—The Treasurer of St. Paul's Lutheran Church presents a \$1,000 check to the new Brazil mission adopted by the U.E.L.C. at its recent convention. This is a payment on the \$2,000 amount that the congregation decided to give annually as support to this new work. The congregation voted to invite Pastor and

Mrs. Peter Mathiesen to visit in Lynwood prior to their leaving for Brazil.

From left to right are the two Pastors of St. Paul's, Allan D. Hansen and Douglas J. Toepel, Pastor and Mrs. Mathiesen, Missionaries to Brazil, Joe Bissell, Treasurer, Herb Bloch, Financial Secretary and Mr. N. L. Nelson, President of the congregation.

### A LETTER

#### Agrees With The Editor

Dear Dr. Jensen,

I have just read your editorial, July 28, on youth work. I am in full agreement with what you write. The youth work in our congregations is too superficial, and I fail to see that the "directives" from the Synodical youth office gives any spiritual impetus to the youth work in the local congregation. This is no criticism of the work of the youth director. He does his very best under the system set up by Synod, and the system is too expensive for a small Synod like ours. The success of the youth work in the local congregation depends on the local pastor and those he appoints to assist with the local youth work. According to his letter of call, he is to teach children and young people the Word of God. In virtue of his call, he is to be the youth leader in the local Luther League. This is his respon-

sibility. Maybe we should have youth clinics for pastors instead of clinics for Luther League counselors. And I think it would be a good idea to have youth clinics for parents. Too many parents have the idea that a young pastor can do more for young people than a pastor with years of experience in the care of souls. My most successful work with young was after I was 60 years old.

A Voice of Experience

### THESE ARE THE CHURCH

By Genevieve Carder

Seeing ourselves as others see us is a provocative, if not an entirely enjoyable experience. Speaking at the Canadian School of Missions recently, Professor Devanesen of India said with a disarming smile, "Your fascination for organization is both the genius and the curse of you Christians of the western world."

His listeners may have smiled with

him, but the remark hit home. Some of us have remembered it beyond else that he said. And we have been uncomfortable in the remembering.

The next time I commented on the effective work of a congregation realized with chagrin that I was judging it by its organizational set-up. Not until we have organized even one from the newest babies to the most senior citizens of our community do we feel that we are really functioning efficiently. In our well-organized Sunday Schools each age group must have its own teacher, so we pass into teaching service anyone who can read, regardless of their Christian experience or convictions. Then we are dismayed when our teen-agers seem to think Christianity is simply a matter of do's and don't's!

It is not unusual for a committee to spend the greater part of an evening discussing organization and the schedules for youth groups—and then to give the leadership of one of the groups into the hands of a person whom none of them can personally recommend. "Leaders are so hard to find." Could one reason for the shortage be that in our passion for organization we think of leadership in terms of a vacancy to be filled rather than an opportunity for discipleship?

There is a little lady in northern Ontario who walks miles over a back road to worship God each Sunday carrying a coal-oil lantern to guide her home after the service. There is a teen-age girl in the west who gathered together the nine children of her small community and made them a Sunday School. There is a mother of four children in the Midwest who travels to and from Mission Band meetings on a train when the condition of the roads makes it impossible for her to go otherwise. There is a group of young mothers in a suburban community who spend their coffee break morning a week on concentrated Bible study. These are the church!

The Christian church is not, never has been, an organization. The church is people—people whom God has chosen, not for privilege, but for responsibility. Only as our organizational forms serve our people, or as useful tools in the hands of God's chosen ones, is their existence justified. There have been, and there are

(Continued on Page 15)

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# Editorials and Comments

## "DON'T MARRY A CATHOLIC!"

### Roman Catholics Say:

The best advice that can be received by any non-Catholic who is contemplating marriage with a (Roman) Catholic is . . . don't do it.

If you are a non-Catholic marrying a (Roman) Catholic in the (Roman) Catholic Church, you must make an agreement—binding you as a person of honor—not to interfere with your partner's Catholic religion and to have all your children baptized and educated in the (Roman) Catholic faith.

Your marriage can be contracted only in the form prescribed by the (Roman) Catholic Church—before a priest—and you could have no service of your own religion, if you belong to one. You will contract to live your married life according to the laws of the (Roman) Catholic Church.

Your family—religiously speaking—will be divided from the start. It will be you against all the rest . . . a marriage union in which there should be perfect unity, there will always be the one-all-important matter in which unity will be impossible . . .

Any religious organization—or any individual—who places a value both on marriage and religion, cannot be immune to the dangers of mixed marriages. In particular, the (Roman) Catholic Church sees in mixed marriage a danger to the faith of the (Roman) Catholic party and the probability of domestic discord . . . and danger to the faith of the children . . . and great difficulties in upbringing and education."

"Don't Marry A Catholic!" pp. 25, 26 in "Yes . . . I Condemned the Catholic Church," No. 15, K. of C. Religious Information Bureau, St. Louis.

### Lutheran Witness has this comment:

Don't! It's good advice. Don't marry a Roman Catholic if you are not a member of that church.

The arguments have been stated by Roman Catholics

and Protestants alike. Disinterested sociologists and family counselors agree with religious leaders that the percentage is against mixed marriages.

Religious leaders place spiritual considerations first. Protestant pastors, among them also Lutheran pastors, fear that the non-Catholic will be won over or maneuvered into the Roman Catholic Church. Roman Catholic priests have been aware of the danger of defection from their church. Sometimes a mixed marriage becomes a marriage in which both parties are unchurched and the family is irreligious.

For Protestants—for Lutherans—the pledge exacted of any non-Catholic who wants his marriage to a Roman Catholic sanctioned by the Roman Catholic Church ought to be a decided deterrent. If the non-Catholic does not join the Roman Catholic Church, his spouse must remain in the church, and all the children must become members of the church.

In numbers, the gain is all on the side of the Roman Catholic Church. Admittedly, there may be conflicts and tensions within the family, but the demands of the Roman Catholic Church must be met! The agreement, it is said, "safeguards the proper marriage ceremony for a (Roman) Catholic . . . It safeguards the religious faith of the children."

Note, too—the quotation is from the article cited, p. 28—the statement continues: The (Catholic) partner also signs a similar agreement with the addition that he will pray and make sacrifices for the conversion of the non-Catholic, if this should be God's will."

This Roman Catholic writer is quite explicit in his statement: "To the non-Catholic we say—Don't marry a (Roman) Catholic. But if you do, then do it in the right way—in a marriage the (Roman) Catholic has been taught to recognize as valid." Do it the Roman Catholic way, he says, or don't do it at all.

We agree. Don't marry a Roman Catholic.

—Carl S. Meyer

Short Story

## HE HEARD FOOTSTEPS FOLLOWING HIM

By Agneta Stiller

"My boy, aren't you getting ready for Sunday School?" came the paternal voice of Dan Jensen's father.

It was a cold, wet Sunday in late winter, out in the heath country of Southern Jutland. The Jensens had a small farm there. Like all farmers around, to wrest a living from poor soil was a continual struggle. They were used to hard conditions, but somehow Dan thought life was a little too exacting when he was expected to go to Sunday School in such weather. "Surely not, Father," he said, "on a day like this."

Dan was on the verge of manhood, and had but recently been an as a Sunday School teacher at the little church which served the farming community where he lived. There was no service very Sunday, but Sunday School was the regular thing. The old teacher had retired at the onset of winter. A new man was wanted, so Dan had offered himself for the position.

"You know, my boy, you are in the Lord's hire, and He expects faithfulness."

"There will be no one there, Father, in weather like this—I am sure of that." Dan spoke convincingly.

"Anyhow," said his father, "if you go, you have done your part, even if no child turns up. If you don't go, and children are waiting, you have missed an opportunity for all time, and may even start off some child on indifferent attendance. I would say to hold a place of trust, you must fulfill the trust." His father's voice was very earnest. "You know, my boy, you are in the Lord's hire, and He expects faithfulness."

The peat fire in the heating stove made the home so cosy. It would be most unpleasant to have to wrap up and trudge out in the slush and cold, across the fields to the church. However, with his father's admonition, he knew there was no alternative—he must keep faith if some of the children should turn up.

"Here is a warm cup of coffee, Dan, and a slice of rye bread." His mother, in her kindly way, meant to encourage him for the trip. "You won't feel the cold so much, if you have something warm before you leave."

A growing youth never says no to a meal, and Dan felt  
(Continued on Page 14)



## Church News from here and there

### MISSIONARY PERSISTS— GETS ARMY JEEP

It took a lot of red tape slashing, but a Minneapolis missionary now stationed in France, who is going soon to French Cameroun, Africa, will be using a trailer built out of an abandoned Army jeep.

Hundreds of jeeps were rusting in Army junk yards in France. But the Rev. James Kallas of the Evangelical Lutheran Church couldn't find an official who would approve selling him one. He finally wrote to Sen. Hubert H. Humphrey (D-Minn.) for aid.

The missionary said he wanted to use the chassis of an old jeep to build a trailer with bunks and table. He explained he would be traveling a lot in a land where hotels are non-existent. He said he had gone to one Army dump but after being passed along to five officers in turn he gave up.

Sen. Humphrey got in touch with the Army in Washington. He wrote the United States ambassador in France. He sent letters to the Army quartermaster. But nothing happened.

Mr. Kallas wrote Sen. Humphrey he had "become so enmeshed in the inertia and red tape of the Army" that he was on the verge of abandoning the idea.

But eventually the way was cleared and the missionary finally got his old jeep. He told of his success in a subsequent letter to Sen. Humphrey, in which he apologized for not thanking the senator sooner.

"But I think I have a valid excuse for my delay," he wrote. "Monday morning I finally got the jeep and Monday afternoon my wife gave birth to a healthy, beautiful, eight-pound girl. And that is why I haven't had a minute in the last few days to tell you of the successful outcome of all your letters in my behalf.

"I can't name a daughter 'Hubert' so all I can do is say many, many thanks."

### URGES MORE CONTEMPORARY MUSIC IN CHURCH PROGRAM

Church music can be made living and vital by including in it the works of contemporary composers, Theodore Schaefer, organist and choirmaster of the National Presbyterian church, Washington, D. C., declared in East Lansing, Mich.

Speaking to participants at the fourth annual Church Music Workshop at Michigan State University, Mr. Schaefer said, "Contemporary music has as much a place in the church program of today as does con-

temporary architecture in church buildings."

Mr. Schaefer maintained that there is a tendency among church musicians and congregations to want only the familiar music.

"People forget," he said, "that what is now familiar to them had to be heard a first time, and that the music of today will be the familiar strains fifty years from now."

He suggested, "We should encourage contemporary composers to write for the church, and when they do we should give their works a hearing."

Mr. Schaefer, who is himself a noted American church musician, said that outstanding contemporary American composers now writing church music include Aaron Copland, Ernst Bacon and Virgil Thomson.

### ARGUES AGAINST TAX EXEMPTION FOR PRIVATE SCHOOLS

Washington, D. C.—The Senate Finance Committee was urged here to eliminate from a House-approved Internal Revenue measure a provision that would exempt private and church-related schools from Federal excise taxes on the ground such exemption

would violate Church-State separation.

Dr. C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State, told a Senate hearing that the provision would amount to a "direct tax concession" of \$1,500,000 a year to Roman Catholic parochial schools.

The bill, H.R. 7125, was sponsored by Rep. Aime J. Forand (D-RI) and is chairman of a House subcommittee on excise tax inequities. It would tend to private schools and collect the same exemption from the federal tax on telephone calls, transportation automobiles, and school busses enjoyed by public schools.

"We strongly oppose the proposed exemptions on the ground that they confer a new and special favor on sectarian institutions," Dr. Lowell declared.

"It is argued that sectarian schools are placed at a disadvantage when compared with public schools," Dr. Lowell said, "but this is partly the price which religionists pay to insure the private nature and control of their enterprise."

He warned that churches cannot expect continued freedom in the operation of their educational institutions if they "accept financial concessions."

(Continued on Page 13)

## The Wrestler

By S. T. Eward

### FAITHFUL FREDERIC

"Yes sir. It just doesn't pay to own property. It's no use. There is no sense to it." This and related phrases a hospital patient was blurting out. He had been reading the newspaper and had noted a report from one of the larger cities disclosing that any person having more than \$500 in the bank or having equity in a home could not qualify for "relief."

This policy he felt was unjust. Only after a person having money or equity had spent it all could he receive relief from public funds. The hospital patient felt that this was unjust because it forced a person who had some thrift and ambition to be reduced to the status of a pauper before he could get public funds from which to live. He argued that such a person should be rewarded for his planning and not penalized. These were not his exact words, but the substance of his thinking. Because of this, he had arrived at the decision that it just does not pay to save or own property. Without this incentive he had lost all desire to plan his finances for the future.

This wrestler was not a member of the UELC, more likely an adherent of the Roman Group. For lack of a higher goal he quit. This is a one-sentence history of more than one wrestler in the parishes of the UELC. The bi-

ography of these folks will include a section explaining that they felt the wayside after being confirmed because they did not get their purpose for serving Christ straight.

There is the case of the choirist who expected to be thanked and praised for her work whether she well or not; or director who expected the pastor to give special "glory" to the choir each Sunday. They quite became unhappy when they could get this reward for their service. Why? Because their motivation was what they were doing was too. It was perhaps totally unworthy.

But there is also the case of Faithful Frederic. He taught Sunday school. He visited in the homes of the people in his class. He did this for many years. He came to the church each Sunday to make preparation. He did this because the person in charge were always late, but took credit for the work. He distributed the hymn books for the classes, so the lesson material, and even made the books when it was needed. Few people knew about it, and who did know did not praise or thank him. But he didn't get disgruntled. Why? Because the love of God motivated him.



# ooking at the New Hymnal

By Dr. E. E. Ryden

## ward Lutheran Unity in Worship

Ecumenical" is the word to describe the new Service Book and Hymnal of the Lutheran Church of America. It is the 1,024-page book of worship has been characterized as the most unique publication in the history of American Lutheranism. While it seeks to perpetuate the spiritual and cultural heritages of the several Lutheran lands of Europe, it is likewise representative of the noblest worship traditions, both in liturgy and hymnody, of the entire Christian Church.

The work of some thirty scholars, representing eight Lutheran bodies of the National Lutheran Council, the volume has been in preparation for nearly thirteen years. Five members of the two commissions charged with the creation of the liturgy and the hymnal have passed away during the progress of the work.

More than 5,000,000 Lutherans in some 11,000 congregations are expected to make use of the new hymnbook, which has been officially adopted by the eight church bodies who sponsored the project. A permanent commission, elected to have complete jurisdiction over the volume, will meet in Chicago early in April to plan future editions.

The first edition contains both words and music. The binding is of dark red cloth coated with pyroxalin to protect it from moisture. Stamped in gold on the back is the title. The front cover carries the symbol of the Cross rising from an Orb, representing the earth.

### Eighty Classical Hymns

Emphasizing the ecumenical character of the book are the eighty hymns of the so-called classical tradition. These include the early Greek hymns of the Eastern Church and the Latin Hymns of the Western Church. Many of these have been derived from early liturgies of the post-apostolic era, and thus constitute the common hymn heritage of the entire Christian Church. One of the oldest, "Let all mortal things keep silence," is from the Liturgy of St. James of Jerusalem, dating from the 4th Century.

Among the Latin hymns are lyrics by Ambrose, Prudentius, Fortunatus, Gregory the Great, Thomas Aquinas, Peter Abelard, Bernard of Cluny and Bernard of Clairvaux.

Many of the Greek and Latin hymns have been set to the ancient form of liturgical music known as plainsong. The origin of these haunting melodies is hidden in obscurity, but some authorities believe they may be in part remnants of chants used in the Hebrew temple worship, and that they were carried over into the early Christian liturgies. The plainsong tune to which "O come, O come, Emmanuel" is set is typical of these melodies.

Most of the Latin hymns are from the pre-Reformation period, but not all. Some earlier Lutheran hymnal editors found it difficult to overcome their prejudice against such Latin writers as Cardinal John Newman, who forsook the Church of England for the Church of Rome, and it is significant that the present Common Service Book of the Lutheran Church does not even contain his celebrated "Lead, kindly Light." The new hymnal, however,

So many of our churches have introduced the new hymnal, that the readers will appreciate this splendid analysis by Dr. Ryden, who served as secretary on the Joint Commission of the Hymnal.

includes not only this hymn, but also Newman's "Praise to the Holiest in the height."

Another Romanist, Frederick William Faber, who is represented by four hymns in the Common Service Book, has eight in the new book of worship. Among the new ones is "Hark, hark, my soul, angelic songs are swelling."

The new hymnal will contain the richest collection of Lutheran hymns ever published on this side of the Atlantic. Each of the eight participating bodies contributed what it considered the finest examples of hymnody derived from its particular European tradition, whether it be Germany, Sweden, Norway, Denmark, Finland or Iceland.

Through the epochal work of such gifted English translators as Catherina Winkworth, Frances E. Cox, Jane and Sarah Borthwick, John Wesley and Robert Bridges, many of the masterpieces from the vast treasury of German Lutheran hymnody have long been familiar to Protestant worshippers in the English-speaking world. However, a number of fine German hymns hitherto not found in the American hymnal have been included in the new collection. Among these are Paul Gerhardt's "Evening and morning," Johann Franck's "Jesus, priceless treasure," Spitta's "O blessed sun, whose splendor," Rist's joyous Christmas hymn, "Break forth, O beauteous heavenly light," Tersteegen's "God himself is present," Luise von Brandenburg's "Jesus Christ, my sure defense," and the great German Te Deum, "Holy God, we praise Thy Name," based on the Latin original.

Because of the necessity of giving representation to all European traditions, the hymns of some German writers have suffered. Whereas Gerhardt, known as "Prince of German hymnists," has fifteen lyrics in the Common Service Book, the number is reduced to nine in the new collection.

Martin Luther has fared better. All seven hymns bearing his name in the Common Service Book have been retained. "A Mighty Fortress is our God" posed somewhat of a problem, however. It was found that six textual versions and four musical variations were in use in American Lutheran circles. The difficulty was solved by the adoption of the Hedge translation, which is in common use among Protestants on this side of the Atlantic.

Inasmuch as Scandinavian hymns are largely unknown in America outside the particular groups that inherited them from Europe, it is predicted that this contribution to the new hymnal will attract widespread attention in non-Lutheran circles.

### Seventeen Translations from Swedish

Sweden will be represented by seventeen translations. Six of these are from the pen of its most illustrious writer of sacred poetry, Archbishop Johan Olof Wallin, whose celebrated Psalmbook of 1819 remained the official book of worship of the Church of Sweden for 118 years. Included among Wallin's lyrics will be "We worship Thee, almighty Lord" and his immortal "All hail to thee, O blessed morn," which is sung at the beginning of Christmas matins in every church in Sweden.

Other Swedish hymnists represented are Bishop Frans M. Franzen, Samuel J. Hedborn, Laurentius L. Laurinus, Jacob Arrhenius, and Olavus Petri, "Sweden's Martin Luther." Many American Lutherans will be happy to learn that "Children of the heavenly Father" by Lina Sandell, a hymn which has been made immensely popular as a re-



sult of a Columbia recording by the Augustana College Choir, has been included.

A number of fine Swedish tunes have also been set to texts of non-Swedish origin, notably "Swedish Litany" for the Seven Words on the Cross. Many of these tunes have been named after Swedish churches such as St. Lawrence of Lund, St. James' of Stockholm, Riddarholm, Skara and St. Erik.

#### Twenty-four from Denmark and Norway

Denmark and Norway, who possess a common hymn heritage, are represented by 24 hymns. The book contains no less than seven lyrics by Denmark's famous bishop and educator, Nicolai Grundtvig, among them "Built on a Rock the Church doth stand" and "God's Word is our great heritage."

Other famous Danish bishops whose hymns are found in the collection are Thomas Kingo and Hans Adolph Brorson. Brorson's "Behold a host" is sung to an arrangement of a Norwegian folksong by Edvard Grieg. The poet and writer Bernhardt S. Ingemann is represented by a lovely Christmas carol and his well-known "Through the night of doubt and sorrow," which has found its way into practically every church hymnal in the English-speaking world.

The name of Magnus B. Landstad, Norway's greatest spiritual poet, will be found after three hymns: "I know of a sleep in Jesus' Name," "Full many shall come from the east and the west," and "To Thee, O Lord, the God of all."

Other Norwegian hymnists in the new collection are Johan B. Brun, Wilhelm A. Wexels and Marie Wexelsen. Norway's World War II hero bishop, Eivind Berggrav, is the translator of a hymn by the Norwegian pastor Peter Dass, who died in 1707. Another unusual contribution is a paraphrase of the 100th Psalm by Ulrik V. Koren, who left Norway shortly after his ordination in 1853 to become the first Norwegian clergyman to settle west of the Mississippi.

Finland's contribution to the hymnal consists of four hymns: "Arise, my soul, arise" by Johan Kahl; "Lord, as a pilgrim" by Wilhelmi Malvivaara; "Jesus, hear my humble pleading" by Jenny Pohjola; and "I lift my eyes unto heaven above," a lovely children's prayer by Finland's greatest poet, Johan Ludvig Runeberg.

From Iceland have come three lyrics: "Lord, let Thy Spirit" and "How marvelous God's greatness," both written by Valdimar Briem, and "The fading day adorns the west" by Steingrímur Thorsteinsson.

#### English Hymns Predominate

The greater number of hymns in the collection had their origin in England and America, ranging all the way from the time of the Venerable Bede, who died in 735 A.D., to contemporary writers. Among the earliest English writers represented in the book are William Kethe, George Herbert, John Milton, Richard Baxter, John Bunyan, John Dryden, Samuel Crossman, Joseph Addison and Bishop Thomas Ken.

Charles Wesley, the bard of Methodism, holds the distinction of having the largest number of hymns in the collection—seventeen. He is followed closely by Isaac Watts, the "father of English hymnody," who has sixteen. A comparison of the new hymnal with older collections indicates that Wesley in retaining his popularity with hymnal editors, while Watts is losing his former position of pre-eminence. Eleven of 25 hymns by Watts in the Common Service Book have been dropped, and only one new one—"Give me the wings of faith to rise"—has been added. On the other hand, while nine of Wesley's twenty-one hymns in the Common Service Book have been dropped, five new ones have been added, leaving a net loss of only four. The new Wesley lyrics are "Author of life divine," "Come, O Thou traveler unknown," "Hail the day that sees Him rise,"

"Victim divine, Thy grace we claim" and "Ye servants of God, your Master proclaim."

James Montgomery, a Moravian newspaper editor from Sheffield, England who wrote his hymns a century and half ago, ranks third in popularity, with fourteen hymns. Warm and devotional in spirit, his lyrics seem to recapture a strong hold on worshipers of all denominations. "Forerunner with the Lord" has been judged by critics to be one of the finest in the English language.

Other English writers who have made important contributions to the collection are Henry Williams Baker, John Ellerton, Frances Havergal, Reginald Heber, William W. How, John Keble, Henry Francis Lyte, John Newton, Godfrey Thring, Christopher Wordsworth, Horatius Bonar and Matthew Bridges. Many of Bonar's hymns in older collections, however, have been dropped.

Robert Bridges, late poet laureate of England, is the translator of six hymns from the Greek, Latin and German. Other recent literary lights whose names appear are Charles Kingsley, John Oxenham, John Masefield, Gilbert K. Chesterton, Christina Rossetti and Rudyard Kipling. The latter's contribution is his famous Recessional, "God of our fathers, known of old."

#### Whittier Leads American Writers

Once almost completely ignored in American Lutheran hymnals, John Greenleaf Whittier, the Quaker poet, leads all other American hymn-writers in the new book of worship with six lyrics, including "Dear Lord and Father of all mankind" and "I bow my forehead to the dust."

Other famous American poets represented are William Cullen Bryant, James Russell Lowell, Oliver Wendell Holmes and Henry Van Dyke.

The rise of social consciousness in American churches is being increasingly reflected in denominational hymnals. In the new Lutheran book of worship this trend is mirrored by hymns by Washington Gladden, Samuel Wolcott, Frederick Mason North, Walter Russell Bowie, Henry Hallam Twiss, Lucian Hosmer, and the late William Pierson Merrill, pastor of Brick Presbyterian Church, New York City. The latter's Thanksgiving hymn, "Not alone for mighty empire is regarded as one of the finest lyrics on the subject produced by an American.

#### Gospel Songs on Way Out

The so-called Gospel Hymns have not fared too well. Fanny Crosby, who wrote some 8,000 such songs, is represented by one: "Pass me not, O gentle Saviour." Other hymns of this character include "What a Friend we have in Jesus," "Softly and tenderly Jesus is calling," "He leads me, O blessed thought," "I need Thee every hour," "More love to Thee, O Christ."

One Negro spiritual, "Were you there when they crucified my Lord?" appears in the collection.

The number of American women who have contributed hymns is rather formidable. They include such names as Mary Artimisia Lathbury, Elizabeth Payson Prentiss, Julia Ward Howe, Katherine Lee Bates, Annie S. Hall, Laura S. Copenhaver, Margaret R. Seebach, Margaret Cooper, and Mildred Whitney Stillman.

Regarded as one of the most unusual contributions is a Lenten hymn, "Deep were His wounds and red," written by William Johnson, who lives on a farm at Linden, Minn. Johnson, who never attended college, has been writing sacred poetry for twenty-five years, and his Lenten hymn appeared for the first time in a church publication in 1953.

Two hymns that achieved fame at successive assemblies of the World Council of Churches are included. These are Edmond Budry's "Thine is the glory, risen, conquering Son," which gained great popularity in Amsterdam in 1948, and "Hope of the world, Thou Christ of great compassion."

(Continued on Page 13)



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen  
Viborg, South Dakota

## A NEW MISSIONARY TO JAPAN

By Dr. Paul C. Nyholm



As announced at the convention at Blair, Nebr., The United Evangelical Lutheran Church will have the privilege and joy of sending a new missionary to Japan, Miss Marlene Paulsen, a member of First Lutheran Church, Blair, Nebr. Marlene is a daughter of a family that has meant much to this congregation. Three of her uncles are pastors in our church and her mother is employed by the Lutheran Publishing House. Her

mother died in 1950.

Marlene received her BA this spring from Dana College where she took part in many activities. She likes swimming, tennis, bowling and skiing. She was a member of the Student Council, the capella choir, the Girls' Glee Club, the Band and the Home Economics Club. She was also president of the Language Club and vice president of the Dana Chapter of the American-Scandinavian Foundation. She did excellent piece of work as editor of the literary annual "Sower," and this spring she was chosen May Queen. For five years she served as a member of the choir in our congregation, taught Sunday school and Daily Vacation Bible School, was president of her local Luther League and counsellor for the Nebraska Luther League Camp and was also a member of deputation teams from Dana to various congregations.

In short, Marlene is the kind of girl anyone of us would be happy to have as a daughter or a sister.

These lines are written in order that many of us may care and determine to encircle her through our prayers and some of the same concern and love with which we ourselves would follow her if she belonged to our family, which she indeed does, spiritually speaking.

The Board of Foreign Missions is deeply grateful to the Women's Missionary Society for promising to pay her salary for her travel to and from Japan, but let us men also give spiritual support!

God willing, Marlene Paulsen will be commissioned Sunday, August 24th at 8:45 a.m. in her home congregation at Blair. Shortly afterwards this young girl, who has just turned 22, will go by freighter to Japan. At present she is taking special courses at the University of Michigan preparing for the particular assignment she will have on the mission field.

We have in Japan two high schools, one for boys and one for girls. Both have for a long number of years wielded a great influence. For many years we had a real part in the boys' school because our Luther Leagues supported Mr. Inadomi who was its energetic and enthusiastic principal. Now we shall share in the work among the girls in a new sense, for it will be Marlene Paulsen's thrilling experience to teach them English, to live with them, to love them, and above all, to show them that God loves them.

She will occupy a strategic position in helping to mould the lives of those women who are destined to make a significant

contribution to build a bright future for the Kingdom of God in the Land of the Rising Sun.

Let us remember Marlene Paulsen in our intercessory prayers!



## NEW MISSIONARIES TO SUDAN

Rev. and Mrs. Lyle W. Kohler were recently commissioned at Cedar Falls, Iowa for service in our Sudan field. The following is Pastor Kohler's vita. K.R.J.

I, Lyle Walter Kohler, was born May 7, 1930 at Grand Rapids, Michigan. My mother died when I was six years old, and from that time until I was a senior in high school I made my home with my uncle and aunt, Mr. and Mrs. Milford Kohler. I thank God for the home which they provided and for the sacrifices which they made in my behalf. During this time I attended Sunday School and confirmation instruction at Immanuel Lutheran Church in Howard City, Michigan. I am especially thankful to Rev. A. E. Krueger (Mo. Synod) for this instruction and for planting within my heart the conviction that life is meaningful only as it is lived in service to the Christ who died for me.

After my junior year in high school I made my home with Mr. and Mrs. Alton Hansen. They have been a wonderful Christian example to me, and I can never repay their kindnesses and their many expressions of love and concern. From this time on I began attending and soon became a member of St. Thomas Lutheran Church in Trufant, Michigan. I was immediately impressed with the more free and personal atmosphere. I soon became an usher in the church and president of the Luther League. It was during this time that I became serious about studying for the ministry.

God also led me at this time in a most miraculous way, through the efforts of Mr. Don Poh and Pastor Stanley Carlsen, to attend Dana College. This I did in the fall of 1949.

It was during these years at Dana, through the influence of professors and particularly other school friends, that I definitely decided to enter the Seminary. This desire was further promoted by my attendance of two International Ashrams at Interlochen, Michigan, in 1952 and at Estes Park, Colorado, in 1953. During these mountain-top experiences I tried to consider other vocations in which I

(Continued on Page 15)



# For Milk-fed Christians

## The Unexpected—

By Edward C. Eskildsen

It is thus that Leslie D. Weatherhead describes Jesus, the unexpected: "He is tender and compassionate; but he is violent and uncompromising. He could make a child feel at home on his knee; but he could make his powerful enemies quail before him. He said that by him men would be judged; but he was meek and lowly in heart. He said the most awful things about sin that have ever been spoken; but he said the kindest things to sinners that human ears have ever heard. He asks from me my all, yet he gives himself to me utterly. He is the most knowable man who ever lived, yet no one has ever explained him."

On the day that Jesus fed the five thousand he showed his unexpectedness. His actions that day were met by his disciples with open-mouthed perplexity. Yet these unexpected things, indicated below by the main headings of this meditation, do not seem so unusual. Knowing Jesus, as we think we do, we would rather tend to call them commonplace. Yet they took the disciples completely unawares.

We sometimes complain of sermons that they proclaim the obvious and do not present anything new. With this attitude we proclaim, not that we have understood the sermon, but that we have failed to comprehend—it has gone over our heads. Perhaps the preacher himself is partly at fault for not realizing in his own experience the full import of what he proclaims. It is absurd to complain that we don't hear anything new in the Gospel, which proclaims the most vital issues of life, when it is so obvious that we are, with almost no exceptions, milk-fed Christians, who have barely begun to make use of the simplest elements of our faith.

It is not the facts themselves which are so unexpected, but their application. Sometimes we are surprised because something new has appeared on the scene which we have not met before. In our text the case is just the opposite. Jesus and his disciples were coming to the end of a busy and eventful day. The disciples had seen so many prodigies that they did not expect, yea did not even want, any more.

They were nervously exhausted. They saw the sun begin to set and said to themselves, "It is time for the people to go home. The master has done enough—he needs some rest." It was just in this setting that that which they should have known so well came to them as a complete surprise.

### The Unexpected Command

The disciples went to Jesus to remind him that the crowds should be dispersed into the villages to buy food for themselves. Jesus said, "They need not go away; you give them something to eat!"

What a command! The crowds had not been invited to a picnic—no preparations had been made. No one could

expect such a thing! In fact, the people had even followed when Jesus and his disciples were trying to get away from them for some privacy. Yet Jesus told the disciples: feed the multitude! With their every word they made plain that they thought such a task out of the question. And Jesus began to ridicule the whole idea by saying, "There is a boy here with five barley loaves and two fish; but what can they do among so many?" Why even mention it? Obviously he meant this as an absurdity. But Jesus said, "Make the people sit down."

We all know that Jesus has commands for us—this is nothing new. We can recall such orders: "Go into all the world and teach all the people" or "Love your enemies" or "Believe in me." We yawn to ourselves, "This is preposterous old stuff." And actually that is just what it is, something very, very old.

But when the actual situation comes, as it came for Jesus with the five thousand people, we show our ignorance. We make excuses, we become irritated, or we miss the light of the whole matter and go back to sleep. We are too lazy to love to have the preacher scold us from the pulpit—in a rare congregation which does not beg for more of the law in the preaching. If we are ever met in private by some one who suggests that now is the time to put some of those things into effect, we become annoyed, say, "I am too busy," or "Mind your own business!"

The actual situation—this is the thing which makes every precept or command of Jesus, every doctrine about Him something unexpected. There is not the simplest thing to think that doesn't become a disturbance, or at least a little uncalled-for nuisance, when the moment comes for us actually to do it. The person who says that he knows nothing new in Jesus' words has clearly not tried to put them up to them. The one who has tried, who has lived in the light of the unexpected joy and can never find them proper

### The Unexpected Power

Behind the words of Jesus lay something deeper. Truly his disciples, these men who had the privilege of following Jesus all over Judea, Samaria and Galilee, these men who had seen him heal the sick, raise the dead, exorcise demons, still a tempest, and give them a miraculous catch of fish—is it truly they who at this point think that Jesus had nothing he could do for the multitude? Yet this is clear. In disbelief they said, "How are we to buy bread?" Men of little faith! Is the power of Jesus now completely forgotten?

We are told that at one time Luther went about for several days in a state of hopelessness and depression, vexed by his own sinfulness, the wickedness of the world and the dangers of the church. Then he found his wife dressed in black, in mourning. "Why are you doing this?" he asked. "Do you not know," she answered, "that God has died?" Luther was angry, "What nonsense! God cannot die. He is immortal." "Yet you go about helpless and discouraged!" Of this rebuke of his wife Luther said, "Then I observed what a wise woman my wife was and mastered my silence."

One of the gravest temptations of the Christian is the "Messiah complex," the wearisome idea that we, by our efforts, can and will save the whole world. This is the most monstrous moral arrogance. No wonder we become bitter, unloving, and critical! No wonder that many look at us and become repelled at the idea of becoming Christians!

We will save no one—only God can save. He has already given his Son to die for the sins of men. He does not



be crucified anew. We have not the slightest shade  
ause to act like we are being martyred.

ed, Christ only asks us to assume a high honor, an  
incredible privilege, which he extends to us because  
res us and desires to do us a great favor. This is to  
he yoke of Christ upon us—to take up our crosses  
ollow him. This yoke he describes as easy and the  
n he calls light!

at if his commands do seem surprising, well-nigh im-  
le? It is his power which lies behind them. We need  
erve and trust. God himself will bring all these things  
ition.

### The Unexpected Mercy

ind the command and the power lies something even  
wonderful, the mercy of Christ. The disciples said,  
the people into the villages. Let them find food for  
elves." They did not reckon with the love of their  
r. When they had become tired, his soul became  
y moved.

ford Luccock calls Christ an unadjusted personality.  
ys, "The cross is the eternal symbol of an unadjusted  
ality in an evil world."

are so familiar with sin and evil! The poor are al-  
with us. Suffering, wickedness, hatred, want—these  
are constantly present, just as the multitudes were  
s hanging on Jesus. Why feed them now? We have  
ed to close our eyes. We are always on the verge of  
g with our consciences for the peace of our minds.

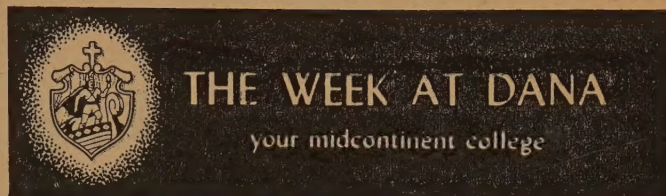
was not satisfied with the evil of the world. He  
o dissatisfied that he gave his Only Son, the most  
us thing that he had. Out of this deep love he yearn-  
us. Out of the eloquent pages of Hosea we hear his  
How can I give you up, O Ephraim! How can I hand  
over, O Israel; How can I make you like Admah!  
can I treat you like Zeboiim! My heart recoils with-  
y, my compassion grows warm and tender."

as Jesus who wept over Jerusalem. Jesus, who is the  
of life, has compassion for the hunger of men—both  
al and spiritual. He is delighted when we finally  
fter our blindness, that we are in deep want. "Blessed  
ose who hunger and thirst for righteousness, for they  
be satisfied."

cross is the highest expression of unexpected mercy.  
ross itself was unexpected by the disciples. But when  
was crucified, who expected him to say of those who  
so bitterly mocking at him, "Father, forgive them,  
ey know not what they do?"

all know that Jesus is merciful, but have we found  
merciful to ourselves? And when we are with son,  
ter, father, mother, sister, brother, friend, neighbor,  
rker, stranger or rival, are we realizing the full extent  
e mercy of Christ. When we hear of the millions in  
wn country who do not know Christ—when we are  
f the millions overseas, do we realize the full scope  
e mercy of Christ?

us not ask for signs and wonders. Let us not beg  
velties or precious thoughts. Let us simply ask God's  
to understand the simple, obvious, and, when tried,  
etely unexpected things, that lie directly before our  
If we could accomplish all these we would have  
more than any human has ever done. Before we ask  
ow all mysteries and all knowledge, let us seek to  
ehend this simple statement: "For God so loved the  
that he gave his only Son, that whoever believes in  
ould not perish but have eternal life."



In less than a month the campus will once again be in-  
vaded by a host of students. The school year 1958-59 prom-  
ises to be one of the best ever.

Viking mentor Bruce Rolloff has scheduled the first get-  
together with his '58 squad members for September 1 at  
9:00 a.m. From then on, the air will be full of footballs  
as the Vikings prepare for their first game with Tarkio  
College of Tarkio, Missouri. This season sees the Vikings  
in the larger and tougher Nebraska College Conference.  
Last year, the Vikings took the Central Church College  
Conference Championship.

The 1958 schedule is as follows:

Sept. 19 TARKIO, here

25 Peru, there

Oct. 3 WESLEYAN, here

11 Concordia, there

18 Chadron, there

25 DOANE, here (Homecoming)

31 KEARNEY, here

Nov. 8 HASTINGS, here

Plans are under way for the 1958 Homecoming which will  
take place October 24 to 26. As soon as it is completed,  
the exact program will be printed here. Make your plans  
now to attend the Homecoming festivities. There have been  
a lot of changes on Dana's hilltop campus that you will  
want to see. Homecoming will be a good time to see every-  
thing new and enjoy the parade, football game, and all the  
other things that make up Homecoming.

Development is a big word. The Dana College  
Development program, although still in its infancy,  
has made strides towards meeting the obligations  
that lie before us. Dana has an obligation to the  
youth of America and to the youth of our church  
in particular. We cannot fulfill our obligation with-  
out YOUR help.



# THE LUTHER LEAGUE

John W. Nielsen, Ed

## FILLED WITH THE SPIRIT

By Dwayne Olson

I am dividing my meditation into two parts—first, how we can be filled with the Spirit and, second, the results or evidence in our lives if we are filled with the Spirit.

Through our Sunday School and confirmation instruction we were taught that through baptism we became children of God and the Holy Spirit began His work in us. It was at the Baptism of Jesus that the Holy Spirit appeared in bodily form as a dove, and God's voice from heaven gave approval. What Jesus Christ has purchased for all, he has in Holy Baptism given to each of us in particular. Through Holy Baptism we have come into fellowship with the Triune God, Father, Son and Holy Spirit. We have been accepted into the kingdom of Jesus and have become the children of the Father, and **partakers** of the work of grace of the Holy Spirit. In Holy Baptism, the new spiritual life was planted in us so that we came into fellowship with God, and the Holy Spirit began His good work in us.

In Holy Baptism we were regenerated, or a new man was born in us. But the new man must continue to grow until it is perfected in the world to come. And the sinful nature, or the old man, must more and more be overcome and subdued, until it is destroyed. This is done by the grace of the Holy Spirit, who sanctifies us through faith.

The Holy Spirit in our lives is a gift and cannot be purchased with money. In the 8th chapter of Acts we read of one Simon who tried to buy the gift of the Holy Spirit from Peter. Peter answered, "Your silver perish with you, because you thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God."

John 14 verses 16, 17, "And I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you."

In Acts 2:38 we read, Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ

for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." So, then, the Holy Spirit is a **free gift** to us.

Although our conscience may help us know the will of God, yet sin may weaken that conscience so we must turn often to God's Word which can be like a sword and open the way for us to recognize God's will. Ephesians 6:17 and 18 we read, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Pray at all times in the Spirit with prayer and supplication." It is the work of the Holy Spirit in us who will interpret God's Word to us, it is that Spirit working who reminds us of what God's Word has taught and applies it to our own lives. It is the Holy Spirit filling our lives who leads us to God's Word. In this connection we were also told to pray at all times.

Then as we endeavor to grow in grace we will make use of Holy Communion often. As Holy Baptism began the good work in us, so Holy Communion. God's Word are also called the Means of Grace of the Church. They are means by which we may grow in grace and knowledge of the Lord and Savior, Jesus Christ.

Then we come to the results or evidence of a Spirit filled life.

Perhaps the first evidence of a life filled with the Spirit is **Joy**. Our theme text mentions singing and playing melody in our hearts. Having a knowledge of God's Word and having accepted that free gift gives a cause for rejoicing. We want to sing. Hate and bitterness is taken out of our hearts and love takes its place. We are reminded by Paul in Philippians to rejoice in the Lord always, again I will say Rejoice.

Another evidence of a Spirit filled life is a spirit of thankfulness. Our text says giving thanks always for all things in the name of our Lord Jesus Christ. It is of all, of course, to God for sending His Son into the world to die for our sins. Then, too, to thank Him for the many blessings we receive day after day and for the forgiveness we can receive each day for all our sins. Yes, a thankful heart comes from a heart filled with the Holy Spirit.

In Acts 1:8 we read, "You shall receive power



Holy Spirit has come upon you and you shall be witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth."

Then, are to be witnesses for Christ and we have been given that power. Jesus doesn't say we might be able to be if we want to be but He says: "You shall all be witnesses." We who have accepted Christ are witnesses whether we are aware of it or not. Therefore, we should avail ourselves of that power that has been given to us, that our witness may be strong and clear and unmistakable.

In Luke 4 verses 1 and 2 we read, "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for 40 days in the wilderness tempted by the devil." We know the story of that temptation, we know that Jesus was able to overcome those temptations.

We know if we are full of the Holy Spirit, we will have the help we need to overcome the temptations that come to each one of us in various forms day after day. So a Spirit filled life has added insurance against sins and temptations that come regularly to all of us, young or older.

When finally a Spirit filled life is able to face death bravely and unafraid. Perhaps not any of us will have seen a Martyr's death but death will come in some form to all of us. In the beautiful story of the death of Stephen, the first Christian martyr, we read how Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. He could even in his hour of torture and agony pray for those who were throwing the stones. We believe in our death can be the conquerors.

When we again look at our theme text we can find a list of Do's and Don't's. First of all we are admonished.

Do — Look carefully how you walk.

Do — Understand the Will of God.

Do — Make the most of the times.

Do — Be filled with the Spirit.

Do — Sing.

Do — Give thanks for everything.  
the don't's.

Don't be unwise, foolish, or get drunk.

Perhaps the solution to all of these can be found in the words in Matthew 6:33—"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." If we seek we will find, then the gift of the Holy Spirit will be ours; when we have that gift we will have a song in our heart, as well as a thankful heart. Then we will live close to God so we will understand His will and will be able to make the most of our time, even though the days are evil. Then too, we will be given wisdom so that foolish decisions are not made and that our daily lives are clean and upright.

Let the words of the theme hymn be our constant reminder.

"O Holy Spirit, enter in,  
And in our hearts thy work begin,  
Thy temple deign to make us;  
Sun of my soul, Thou light Divine,  
Around and in us brightly shine,  
To joy and gladness wake us.  
That we, to Thee, truly living,  
To Thee giving pray'r unceasing,  
Still may be in love increasing."

Amen.

(Dwayne is a Luther Leaguer at St. Peter's Lutheran Church, Northfield, Minnesota. —J.W.N.)

### MOTHERS AND SONS

Match the following Mothers and Sons of the Bible.

- |              |            |
|--------------|------------|
| 1. Sarah     | a. Obed    |
| 2. Eve       | b. Ephraim |
| 3. Hagar     | c. Isaac   |
| 4. Ruth      | d. Solomon |
| 5. Bathsheba | e. Abel    |
| 7. Jochebed  | f. Ishmael |
| 7. Asenath   | g. Moses   |

Answers:

1. c      2. e      3. f      4. a      5. d      6. g  
7. b

### YOUTH OFFICE BULLETIN BOARD

U.E.L.C. confirmation gift subscriptions to "ONE" continue to rise. As of July 11th, 1958 29 congregations had ordered 308 confirmation gift subscriptions to "ONE" compared with 19 congregations which ordered 227 gift subscriptions in the same period of 1957.

#### Congratulations! To All New Readers of "ONE"

If your congregation has confirmation in the Fall of the year, plan now to give each confirmand a 1-year gift subscription to "ONE" at the special price of \$2.25.

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MINNEAPOLIS 15, MINN.

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## BY THE FIRESIDE

### FOR LAUGHTER

By Daniel Heitmeyer

From life itself I learned the need of prayer,  
By discipline austere of rod and staff;  
But Lord, who art of all our needs aware,  
Of thy great mercy teach me how to laugh.

Give me the spirit's second sense, to hear  
Amid the mad world's din of strife and wrong,  
Upwelling from the darksome pools of fear,  
The lilting founts of gaiety and song,

Prevent me, Lord, from envy's railing plaint,  
And solemn smirk that masks the love of pelf;  
Teach me that crowning virtue of a saint,—  
The humbling grace of laughing at myself.

And when life's gains and losses at the last  
Are readied for the timeless Afterwhile,  
Help me to turn clear-eyed from all the past,  
And greet the long Tomorrow with a smile.

—Watchman-Examiner

### YELLING FOR HELP

A Western minister recently was relating an incident in his sermon to emphasize the importance of witnessing for Christ. His story ran something like this:

Three sons and the daughter of a family were walking along the beach when the youngest boy fell into deep water. All were excited. Then the oldest brother (about twelve) jumped into the water and rescued the small boy. Just then the father joined them. He was told of the near drowning and of the son who had rescued the little boy.

"And what did you do to help?" he inquired of the daughter.

"Me? Why, I held Tom's coat while he plunged into the water."

"And what did you do to help?" he asked of the seven-year-old son.

"I just stood still and yelled for help," he explained.

The minister explained about the importance of telling forth in no uncertain tones the message of salvation to dying souls. "What are you doing to tell of Christ and salvation to dying sinners?" he said to his congregation. "Or are you standing by and doing nothing? Remember—the King's business requireth haste."

What are you doing, reader . . . and you?

—Flora E. Breck

### PERSPECTIVE

I shall not look to yesterday  
For yesterday is past.  
I pray for grace to live this day  
As though it were my last.

—Alma Robison Higbee

### DELIVER ME

From prayer that asks that I may be  
Sheltered from winds that beat on  
thee

From fearing when I should aspire,  
From faltering when I should climb  
higher,

From silken self, O Captain, free  
Thy soldier who would follow thee.

From subtle love of softening things,  
From easy choices, weakenings  
(Not thus are spirits fortified,  
Not this way went the Crucified),  
From all that dims thy Calvary,  
O Lamb of God, deliver me.

Give me the love that leads the way,  
The faith that nothing can dismay,  
The hope no disappointments tire,  
The passion that will burn like fire;  
Let me not sink to be a clod;  
Make me thy fuel, Flame of God.

—Amy Carmichael

### ALONE WITH THE KING

When John Cotton, grandfather Cotton Mather, was dying he said to his attendants, "Draw the curtain and leave me alone, I would speak for awhile to the King."

It was said of Jesus on one occasion "He was alone praying" (Luke 11:19). We, too, may have royal audiences; we will draw the curtains and look out the world. Such an experience must be ours frequently if we are to approach God and receive His strength. Men who never find occasion to look out the things of time and sense, the place of secret prayer traversed the Christian way with faltering steps.

### FOUND

The Shepherd walks among the stars.  
The night is dark. The stars are  
Shine down to mark a path for  
Who's love is kinder than we are.

The fold was warm and bright  
sweet

For weary feet, but one was gone.  
The Shepherd walks on sandalwood  
Among the hills until the dawn.

Now He is pausing to lift up  
A tiny stray, not much to see;  
He holds it to his heart and smiles  
That little lost one might be seen.

Or you, or anyone we love,  
If we had not been shown the way  
Only such kindness from above,  
Can show us how to watch and pray.

—Marion B. Schmitt

Visitor: What sort of neighbor  
have you here?

Old Man: Well, there's the  
smith who's engaged in forging  
carpenter who has done a little  
counterfeiting, and a couple of  
lows who sell iron and steel  
living.

"Why were you kept in  
school?" the father asked his

"I didn't know where the  
were."

"In the future, just remember  
you put your things."

Speaking of a hat—a man  
it; a beggar passes it; a policeman  
tosses it into the ring and a  
date talks through it.



## LOOKING AT THE NEW HYMNAL

(Continued from Page 6)

n for the Evanston assembly by Georgia Harkness  
4.  
ther hymn, "O God of Light, Thy word a lamp un-  
," was written by Sarah E. Taylor in 1952 in con-  
n with the publication of the Revised Standard Ver-  
f the Bible.

members of the Hymnal Commission who died while  
ook was in preparation—Dr. C. A. Wendell and Dr.  
Z. Strodach—will be remembered by hymns written

for it. One of Strodach's hymns is for Easter. It bears the  
title, "Let all the vault of heaven resound." Dr. Wendell  
wrote a paraphrase of the 139th Psalm, "Search me, God,  
and know my heart."

Other Commission members who contributed original  
hymns are Dr. Luther D. Reed, Ernst W. Olson, Dr. Edward  
T. Horn, Dr. George R. Seltzer and Dr. E. E. Ryden.

Contemporary musicians whose tunes are found in the  
hymnal are Ralph Vaughan Williams, Healey Willian, Martin  
Shaw, Ivar Wideen, Leland Sateren, Otto E. Olsson, Oscar  
R. Overby, Arnold F. Keller, Ralph P. Lewars, Clive H.  
Kilgore, Peter Johnson, Ralph Strom and George Graham.

## CHURCH NEWS

(Continued from Page 4)

the state and thereby enter into  
with the state."

Lowell said that his organization  
a policy of confining tax ex-  
on to buildings "actually used  
orship services" and opposes ex-  
g it to schools, business enter-  
or other activities of religious

s.  
also told the Senate committee  
"such exemptions as these are  
part of a chain reaction of fi-  
lial concessions to separate sec-  
schools."

believe that church enterprises  
be supported by the voluntary  
of adherents, not by tax bene-  
Dr. Lowell added. "In that be-  
ave ask elimination of these sec-  
tax exemptions."

## GYMAN SENTENCED FOR SING TO ATE CONFIDENCE

ennessee Baptist leaders have ex-  
d concern over the contempt of  
ruling against a minister who  
fined \$50 and given a 10-day  
aded jail sentence for refusing  
e what he considered confiden-  
information in a divorce case.

es Glisson, a student at the Bap-  
perated Union University in Jack-  
d pastor of the McLemoresville  
t church in west Tennessee, had  
d that he could not divulge in-  
tion from a private spiritual con-  
e with a member of his congre-

Glisson had counseled both  
s in the case on their marital  
lties.

siding Judge John F. Kizer of  
ngton circuit court dismissed the  
e suit before passing sentence  
e church pastor. The judge said  
t Mr. Glisson's testimony was  
al that he could not settle the  
without it.

e Kerr of Nashville, administra-  
ssistant at the Tennessee office  
e Southern Baptist Convention,  
the judge's sentence troubled

other ministers who realize they may  
some day be in the same spot as Mr.  
Glisson.

Andrew D. Tanner of Nashville,  
legal counsel for the Tennessee Con-  
vention, said there is no law in Ten-  
nessee—nor indeed in most states—  
protecting ministers. In the absence  
of laws protecting clergymen, Mr.  
Tanner said each minister must de-  
cide for himself how he will act when  
asked to divulge information received  
while counseling.

In Memphis, Andrew T. Taylor, a  
candidate for governor, said he will  
back legislation to exempt ministers  
from having to testify about confi-  
dential matters. Mr. Taylor expressed  
his stand to three Memphis Baptist  
ministers who said they hoped to have  
the proposed law endorsed by each  
of the five candidates for the Demo-  
cratic gubernatorial nomination.

## DR. WALKER HITS 'APARTHEID' IN AUSTRALIA

Many country towns in New South  
Wales have far too much in common  
with Little Rock, Ark., Dr. Alan Walk-  
er, Australian Methodist evangelist.  
declared in New South Wales, Australia.

Addressing a public meeting on the  
subject, "End Australia's Apartheid,"  
Dr. Walker said, "The shame of the  
towns lies in the treatment given to  
the miserably housed aboriginal peo-  
ple living on their outskirts."

"Only as Australians grant equality  
and human dignity to aborigines," he  
said, "will a better day begin for  
them."

He said that "our record is stain-  
ed with cruelty and besmirched with  
neglect" and stressed that "injustice,  
suffering and illiteracy continue be-  
cause assimilation is being pressed in  
far too leisurely a fashion."

## POLISH LUTHERANS OPPOSE CONTACTS WITH CATHOLICS

The Polish National Committee of  
the Lutheran World Federation has  
opposed the setting up of the LWF's  
suggested Institute for the Study of  
the Catholic Confessions.

"The proposal to open the institute  
for the study of Roman Catholic the-  
ology and the Roman Catholic Church  
is for us a purely theoretical matter  
which cannot promote better under-  
standing with Catholicism," the Pol-  
ish group said at the end of a long  
statement commenting on the project.

The Polish churches said they al-  
ready know what they need to know  
about Roman Catholicism "both from  
its publications and from daily con-  
tact." They told the LWF that they  
regard any attempt to reach under-  
standing with the Roman Catholic  
Church as likely to be fruitless and  
said that they feared anxiety and sus-  
picion would be aroused among the  
federation's minority churches which  
are struggling for survival if the in-  
stitute is opened.

"Church diplomacy," they declared,  
"could only weaken the Protestant  
front and diminish the confessional  
awareness of our fellow Christians."

Current problems in contacts with  
Catholicism in Poland were described  
as mixed marriages, funerals, bap-  
tisms, religious instruction, and the  
restoration of Protestant church prop-  
erties used by the Roman Catholic  
Church after the war.

According to the Polish Lutherans,  
negotiations on these points were dif-  
ficult because the church of Rome  
conducted them on the assumption  
that the Evangelical Church of the  
Augsburg Confession was not to be  
regarded as a church at all since it  
lacked priests and the apostolic suc-  
cession.

## GUYER AND HANSEN LOANS

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P. V. Hansen



	Fiscal Yr. 1958		Calend
	1958		Luth. A.
	Total	Synodical	
Budget		\$188949.00	\$498
Forward Phase		92500.00	
Previously acknowledged	\$54769.87	\$38066.18	\$16
Northfield, Minn., St. Peter's Luth. Ladies Aid in memory of the father of Mr. Carl Swanson	3.00		
Plainview, Nebr., Bethany Luth. Church given by Mrs. Will Jensen and Kenneth Jensen in memory of Pastor Chris Sorensen, Ringkøbing, Denmark, for Home Missions	20.00	20.00	
Milwaukee, Wis., Kingo Ev. Luth. Church for synodical quota	300.00	300.00	
Hutchinson, Minn., Main Street Luth. Church for Home Mission	5.00	5.00	
Plainview, Nebr., Bethany Luth. Church for Synodical Quota	101.25	101.25	
Eugene, Oregon, Mr. and Mrs. Hans Nielsen for Japan Mission	50.00	50.00	
Beresford, S. D., Nazareth Luth. Church given by Mrs. Johnnie Andersen in memory of Johnnie Andersen for Home Mission	10.00	10.00	
Fresno, Calif., Marie K. Jensen in memory of Mrs. N. A. Christiansen for Japan Mission	10.00	10.00	
Oakland, Calif., Lydia M. Landrock in memory of Mr. Reinardt Petersen for LWA	10.00		
Chicago, Ill., Atonement Luth. Church, Mr. and Mrs. Aage C. Nybo in memory of Mrs. Panduro Rasmussen, Boston, Mass., for Foreign Missions	5.00	5.00	
Milford, Ia., Lake Okoboji Luth. Bible Camp, Junior Camps for Foreign Missions	171.76	171.76	
Sleepy Eye, Minn., Trinity Luth. Church for Home Mission \$10, Children's Home \$2	12.00	12.00	
Albert Lea, Minn., Trinity Santal Circle No. 1 in memory of Mrs. Margrethe Girtz, Easton, Calif., for Santal Mission	10.00	10.00	
Irene, South Dakota, Mrs. Helga Kjergaard in memory of Mrs. Frank Hammond for Home Missions	1.00	1.00	
Oshkosh, Wis., Our Savior's English Luth. Church for Sudan Mission \$27.53, Foreign Missions \$2.52 and synodical quota \$169.95	200.00	200.00	
Washington Island, Wis., Trinity Luth. S. S. for Foreign Missions	15.45	15.45	
<b>TOTALS</b>	<b>\$55694.33</b>	<b>\$38977.64</b>	<b>\$166</b>

Received with thanks.

Blair, Nebraska, July 31, 1958.

P. V. Hansen, Treasurer

## HE HEARD FOOTSTEPS

(Continued from Page 5)

more cheerful as he set out.

"God bless you," was his father's quiet good-bye,

The wind was blowing fiercely. It was full-force against him, as he made his way over the fields. Usually, he liked being out of doors, but, today, he looked neither to right or left. To get there as quickly as possible was his aim.

He arrived in good time. There did not seem to be any children waiting. Yes, there was: he found a little, cold-looking boy huddled in the porch.

Perhaps some others would still come, he would wait. But it became evident, he and the boy were the only two who would be out that morning.

It wasn't worth conducting class for just one, surely—that would be silly. He would kindly dismiss John, telling him he would see him next Sunday. Those were his first thoughts.

Strangely, other thoughts came into his mind. What had his father said? "You know, my boy, you are in the Lord's hire, and He expects faithfulness." As the boy had come to Sunday School, was he not entitled to be taught? Dan became uneasy at his first thoughts. He began to pray in his heart: "Lord, help me to be a true teacher to this little boy."

He now knew he should take this boy into class. He would go through everything as if it were a real Sunday School.

"Come on, John," he spoke kindly, "we will open the Church and have class by ourselves—we have waited long enough for any others."

He was determined to make it as festive an occasion as it was in his power to do.

They sang a children's hymn together.

Dan prayed that the Lord who had promised to come with His presence where two or three were gathered in His name, would bless the two of them—the pupil and teacher: that God would help both of them to be true followers of His, not just that day, the coming week, but all through their lives.

Then the lesson began. He told how years before, as carrying his lunch had come to hear Jesus Himself, that the Saviour had used the boy's gifts to the blessing of the multitude; that He is ever ready to help and each heart which opens to His love, and follows in obedience to His Word.

They sang another children's hymn.

Another prayer for God's protection and blessing. A little service was over.

Young John spoke a shy farewell, as he wrapped his muffler round his throat. Then he went his way, and John Jensen went his.

Not many months later, Dan became moved with wanderlust which so often lures the young. Before then was out, he was packing up to migrate to America.

Twenty years were to pass before he saw his home again. Years which saw changes all around.

His dear father and mother were no longer dwellers in the heath. Their graves were in the churchyard.

He, himself, had worked at many a task; and the boy had ripened his love for his Saviour. He had developed spiritually and become a lay-preacher, appreciated as an outstanding exponent of the Word of God. His life's work had been made clear to him—to go from land to land to encourage the spiritual work of isolated Scandinavians.

They were years of great expansion in the migration. He had been round the world, working his way making lengthy stays where there were any scattered kindred settlers.

Now he was invited to the old country, to tell of his work which was going on far and wide.

Thus he felt the longing to visit the burial place of his parents. He also called on the Pastor. He found there to be a service at the little Church at night. He was invited to speak, and was happy for the opportunity, but would have to depart on the 10 p.m. train to enable him to be at an appointment next day. "When I have finished speaking," he said to the Pastor, "you do not need to v

(Continued on Page 15)



me—you carry on the service. I will walk to the—I know the way well.”  
 id speak, and his hearers were to learn that when ke, time simply fled. He looked at his watch, he have to conclude. With haste he put on his overcoat vestry, grabbed his satchel, and made off for the

Pastor announced a hymn, and the congregation went ing.

Jensen was walking down the dark road, thinking deep thoughts. It didn't seem home without his . The people, too, seemed strangers to him. Funny, e generation came and went, each unknown to the

thoughts were interrupted. What was that? Surely id hear footsteps coming. He stopped to listen. They coming faster—was it someone running? It was very perhaps he had better hurry on: one could never o the stranger might be. With long steps he began le out with a will—not that he had not been walk- skly before. The steps were gaining on him. On the crisp evening air, every sound carried.

ast a voice called his name. “Mr. Jensen, please, I like to speak to you.”

paused to allow the follower to come up with him. a young man. He was panting. “Is there anything do for you?” asked Dan Jensen. “Unfortunately, I a hurry, as I have to catch the train.”

on't keep you, but let me come with you. Perhaps ll have a few minutes left at the station when we

can speak.” It was too dark to see the man's features, but there was such warmth in his voice.

“Mr. Jensen,” he said so earnestly, “do you remember one Sunday, twenty years ago, when it was so cold and wet, that you and a boy were the only two who turned up for Sunday School—yet you took class as if it had been a full Sunday School? I have never forgotten the lesson. When I saw you slip out of the back door, I decided to come after you—the verger told me where you had gone. I would like you to know that I have tried to serve and love God with my whole heart and life from that day. I loved God, be- fore, I know, but from that day, it really became a per- sonal matter in my life. You have no idea how grateful I have always been for that wet day when I had a whole Sunday School lesson to myself.”

They were at the station by this. Waiting in the fresh air, they walked up and down the platform, hand in hand. They had so much to say to each other—heart spoke to heart.

At last there came the distant whistle of the train, and soon it thundered into the station.

“Thank you, John,” said Dan Jensen, feelingly, as he looked into the young man's radiant face, and clasped his hand in farewell. “I was feeling lonely, tonight—extremely lonely. What you have told me has warmed my heart. None of us are here on earth forever, but while we are beings of earth, how true is the advice my Father gave me that Sunday he urged me to go to Sunday School—‘You know, my boy, you are in the Lord's hire, and He expects faithfulness.’”

## NEWS AND NOTES

Continued from Page 2)

in, times when the church has render cherished forms of or- tion for the birth of a new

—United Church Observer

x City, Iowa. On June 29th, at ing Worship Service, Pastor Oluf Lund installed LeVern S. a as Pastor of Our Savior's Lu- Church. Over 200 people at- the installation service. After orship Service a fine dinner rved in honor of Pastor Nielsen s family. The dinner was spon- by the Tabitha Circle. A num- guests were at the service and These guests included Pastor

Nielsen's mother, Mrs. N. P. Nielsen of Blair, Nebraska. Also attending were Mr. and Mrs. Otto Stave and family, and Mrs. Paul Neve and fam- ily. Mrs. Nielsen's parents, Mr. and Mrs. Harold Holm, of Racine, Wiscon- sin, came for the day although Mr. Holm could not attend the installation service due to a short illness. We are happy to report that he is much better.

On the same day we were happy to learn that Miss Sandra Olsen of Our Savior's became “Miss Iowa” for the Miss Universe contest. Sandy is a Sunday School teacher at her church. Sandy is the daughter of Mr. and Mrs. Harry Olsen. Mr. Olsen is the Church president and Mrs. Olsen is the organist.

## LUTHERAN SYNOD ORGANIZED IN BOGOTA (COLOMBIA)

Meeting in the Church of the Re- deemer, Bogota, July 22-27, 1958, on the occasion of their Sixth Annual Free Assembly, Colombia Lutherans organized under the name “Iglesia Evangelica Luterana—Sinodo de Colombia” (Evangelical Lutheran Church—Colombia Synod). Five congrega- tions constitute the new body, and a sixth is in the process of organizing.

Elected to serve as the first synodi- cal president is the Rev. Arnfeld C. Morck, UELC missionary who is also superintendent of the Colombia Evan- gelical Lutheran Mission of South A- merica. Other officers chosen are: Rev. Pausanias Wilches, vice presi- dent; Sr. Gustavo David Rodriguez, secretary; and Rev. Harold L. Olson, treasurer.

Ordained to the ministry on the closing day of the Assembly were Sr. Julio C. Orozco and Sr. Oliverio Mora A.

## OUR FOREIGN MISSIONS

(Continued from Page 7)

best serve my Lord, but in every instance I knew that st way to help people was to bring Christ to them, was sure that in no other way could I do that as well e ministry. It was at the same time, through hearing aries talk and through a conviction that here truly s need for the Gospel of Christ, that I felt the call d to serve Him in the foreign mission field.

entered Trinity Seminary in the fall of 1953 and have all of my training there. I count it a real privilege e been a member of Trinity in its first year at Wart-

s been my privilege to work in a number of our churches. In addition to teaching D.V.B.S. at our in Blair, and in Underwood, Iowa, I have also spent mmers in church work in addition to my year as

first of these summers was spent at Hartland and

Pewaukee, Wisconsin, where I worked under Pastor Thor- vald Hansen. I thank God for this early experience and for the many expressions of encouragement which came from these fine people.

I also spent a summer at Cushing, Nebraska, under the guidance of Rev. Eugene Wekander. The Holy Spirit used this experience and these humble and contrite folk to lead me to a greater understanding of Christ as Lord and Savior. I shall be forever grateful for those few weeks.

My year as intern was spent at Central Lutheran Church (ELC) in Winona, Minnesota. My work also included ad- vising the LSA at Winona State Teachers College. During these fifteen months I came to understand many of the joys and privileges as well as the sorrows of the pastor's life. I received many valuable insights from Dr. L. E. Bryne- stad, the pastor under whom I served. I am thankful for the many friends which I made during that time and for their deeply appreciated kindnesses to me.



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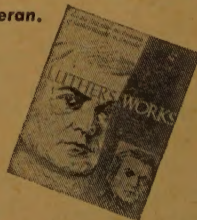
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